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PRAYING FOR OTHERS

Some parishes or groups within them have begun a new tradition – that is praying for a specific person during Great Lent. The idea of praying for another is to be found in the Scriptures. We are admonished in Romans 15:1 "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Also in Galatians 6:2 we are warned to "Bear one another's burdens, and so fulfill the law of Christ." This unites all members of the Church in a bond of mutual love and concern.

On the PreLent Sunday of the Publican and Pharisee (Feb. 16), a box with a slit in the top is placed in the Pretvor (entrance of the church), along with slips of paper and a few pencils. People who want to participate in the Prayer Friends are asked to write their name on a slip of paper and insert it in the box. On Cheesefare Sunday on March 9, the box is opened and each person takes a slip out of the box. They promise to pray all of Lent for the person whose name is on the slip they have drawn and tell the person on Easter.

The following prayer is printed and given to each person taking a slip.

O God, our heavenly Father, Who loves mankind, and Who is most merciful and compassionate, have mercy upon Your servants ............................ (put in names) for whom I am humbly praying to You and commending them to Your gracious care and protection. Have mercy according to Your great mercy upon those who have charged me, unworthy as I am, to pray for them.

Be, O God, their guide and guardian in all their undertakings: lead them into the paths of Your truth, and draw them nearer to You, that they may lead a godly and righteous life in the knowledge of Your love doing Your will in all things.

O loving Father of us all, let Your blessings be upon ............................ Keep them in Your gracious care, protect them with Your power; help them through their stressful times and make their hearts glad

(Continued on Page 57, Col. 1)

*Enjoy today, it will not come again,*
*Waste not the hours thinking of tomorrow,*
*More than half our heartache and our sorrow*
*Are over what the future may contain.*

NEED BOTH

Only an ordained priest or bishop may celebrate the Divine Liturgy. These men have been called, trained, and ordained for this ministry.

But along with the priest, there must be people in church. A priest cannot serve a Divine Liturgy and be the only one in church. At least one other person is necessary for the celebration of the Divine Liturgy. The people and the priest, together, offer the prayers and gifts during the worship. The full Body of Christ, the whole Church, the people of God, are involved in the Divine Liturgy.

Everyone, priest and people must prepare themselves for the Divine Liturgy. They do this by public and private prayers. They fast from food. They confess their sins. By purity of body and soul they prepare themselves to be the "good soil" that Jesus spoke about (Matt 13:8,23)... that good soil which will receive the seed of God's teaching and His Body and Blood, and will bring forth the rich fruit of godly living.

Our Lord was quite specific about the need for the celebration of the Eucharist. At the Last Supper, He commanded the Apostles to "do this in remembrance of Me." They did so. The other Christians who were not Apostles were "the people" and did not perform the ritual.

Later the successors of the Apostles, who were set aside and ordained by them, performed this. Today, the bishops and the priests, who are also set aside and ordained by their predecessors, take this obligation. This is known as Apostolic Succession.

However, they do not act alone. They act as leaders of the Christian community, and that community must be present. This is expressed at the most solemn moment

(Continued on Page 57, Col. 1)

MEETING OF THE LORD

Unfortunately, many of the major Holy Days pass by unnoticed and uncelebrated. One such is the Meeting of the Lord (Streteneyeh), which is to be found on the Church Calendar forty days after Christmas (the Nativity of Christ). This is February 2/15.

The Holy Day was initiated in Jerusalem and soon spread to the whole Church as early as the 4th century. It commemorates the Virgin Mary and St. Joseph fulfilling the Law of Moses, which said that the first born be presented to the Lord or else offer a special offering. They were met at the temple by Simeon and Anna, who immediately knew that this Child was special. He was the One they had been waiting for most of their adult lives. In fact, Simeon said that he was now ready to die as his mission was accomplished. His very poignant words are included in part of the reading which so thoroughly explains this day – Luke 2:22-38.

Various traditions have grown around this great day. The incident was the crossroad between the Old and New Testament. Simeon symbolized the departing from the Old and Jesus signified the New. There are many folk proverbs concerning this day. It is considered to be the one on which "summer and winter meet" and "the sun is turning toward summer and away from the frost." From this, animals were observed to see how they predicted the weather for the next six weeks (the official spring in March). In Eastern Europe, the bear was observed; in America it is the groundhog.

Another beautiful tradition is the blessing of candles. On this day, people brought beeswax candles beautifully decorated with ribbons or artificial flowers to the church. These candles were blessed along with the candles which would be used for the church services. Everyone took their candle home and placed it near an icon so that they would be prepared to light it once lightning threatened their homes and

(Continued on Page 57, Col. 2)

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## CHRONOLOGY

FEBRUARY 1997

A BONE MARROW DONOR is needed for Matushka Jeanette Moriak of St. Clair, PA. Those between 18 and 60 may have their blood tested for $50 to see if they are a match. Matushka is suffering from leukemia. For more information, call 1-800-336-3363.

CASSETTES FOR EVERY SUNDAY are available from The Orthodox Herald, PO Box 9, Hunlock Creek, PA 18621. Each radio-program-cassette is only $5, no other charges, and contains the gospel reading, a meditation by the Stroyens and music by the best choirs in the world. Two Sundays are recorded on each cassette. For info call: 717-256-7232.

THE NEREKHTA ORPHANAGE IN KOSTROMA COUNTY, RUSSIA, was opened in July. The Congress of Russian Americans helped with financial assistance and advice. Their help continues as they have a "hands-on" relationship. For info, write CRA, PO Box 1596, Burlingame, CA 94011-1596.

THE BALAMUND DOCUMENT and the differing views of it by the Orthodox and Roman Catholic Churches has been one reason for the postponement of the plenary session of the Joint Commission for dialogue. According to Patriarch Bartholomew, more healing is needed for the wounds caused by Uniatism as a method and mode of union not only in the past, but also in the recent present.

POISONOUS MUSHROOMS have killed nearly a hundred people in Ukraine and have hospitalized over 1000. Blame is placed on economic hardships, which are forcing more Ukraines to search for wild mushrooms and pick those they aren't sure of.

DISCOVERY is a fast spreading religious seminar that purports to offer scientific proof that God exists. It has held seminars in 240 Jewish centers during the past year with the aim of bringing nonobservant Jews to temple. Discovery teachers point to computer analysis of the Torah, the first 5 books of the Old Testament, that they say proves God hides codes in the text to foretell later events. "We had to give an intellectual presentation to give people a reason to believe in God."

Russian Proverb – If you spit at Heaven, you will dirty your own face.

ST. SERAPHIM CATHEDRAL in Dallas, TX is in the midst of fund-raising to expand the building. The present church is too small for the attendants. Two large immigrant groups, Russians and Eritreans (NE Ethiopia of Red Sea area) are given special attentions and programs.

IF YOU ARE NOT ABLE TO ATTEND SEMINARS OR RETREATS, you can order cassettes of the proceedings from Orthodox Christian Cassettes, Inc., 2919 No. 56 St., Springdale, ARK 72762. Send for a catalogue of what is available. The cassettes are loaned for free or sold for a nominal sum.

KALINGRAD, RUSSIA was the site of a theological conference of Roman Catholic and Eastern Orthodox participants. Discussion was held on the next co-patron saint of Europe. The meeting was held in Kaliningrad, since the saint being considered, St. Adalbert (St. Wojciech) was martyred in this town at the end of the end of the 10th century. He was commonly recognized as a saint "before the schism when there were only Christians, not Catholics and Orthodox."

THE CATHEDRAL CHURCH OF THE HOLY SPIRIT in Minsk, Belarus was desecrated in July. Someone sprayed priceless mosaic icons with black paint, and painted blasphemous slogans and anti-Christian symbols on the walls. This is just the latest in a series of harassment, even though it violates the Constitution of the Republic of Belarus.

INFORMATIONAL MATERIAL from repairing cars to parenting is available free or for a small cost from Consumer Information Center, PO Box 100, Pueblo, CO 81002. Send for a free catalog.

THE WAY IT REALLY IS is a new three-part program produced by Orthodox for dealing with subjects of interest to young people: sex, drugs, violence, parents, and the church. The program furnishes a video, leader's guide and resource book. It may be ordered from The Greek Orthodox Archidocese, 8 East 79th St., New York 10021. Send $35. Get more info from: (212) 570-3534.

THE 200TH ANNIVERSARY OF BIRTH OF ST. INNOCENT of Alaska this year will be celebrated with special programs focusing on his life and work.

A LETTER ON IMMIGRATION was sent to all OCA parishes. Recent surges in immigration in specific areas of North America prompted this latest concern for the religious needs of people arriving on our shores.

A CASSETTE TAPE of Russian, Carpatho-Russian and Lemko folk music sung by a 30-voice male choir in Warsaw, Poland is being sold to help build the St. Maksym Museum in Zdnia, Poland. Send $7 to Fr. Daniel Ressetar, 5501 Locust Lane, Harrisburg, PA 17109.

IF YOU ARE LOOKING FOR SCHOLARSHIP HELP, avoid services which charge a fee. They may promise any specific number of matches and promise to return your money if no match is made. This is the latest in scams. A good legitimate reference book is "Need a Lift?" available from The American Legion, PO Box 1050, Indianapolis, IN 46206. Send $4.95.

THERE ARE ONLY TWO Orthodox Churches in China. One is located in Harbin, the other in Urumqi, in China's Northwest. There are about 2,500 Russians or Chinese-Russians in China. They are called Eluosi, the Chinese word for Russian. In Harbin, the church bells toll at midnight on Easter and many Chinese come to watch the procession. Most of the Eluosi are Orthodox but since there are only two churches, many conduct services in homes. Orthodox believers suffered very much during the Cultural Revolution with religious activities being forbidden.

## •Praying For Others

in the thought of Your nearness. Defend them against the assaults of any enemies, and give them wisdom and strength to resist all temptations and corruptions of this life. Direct them in the way of salvation through Your Sons, our Saviour Jesus Christ, and the prayers of the Mother of God and all Your blessed saints especially Saint .............................. Amen.

Thank You, Dear God, for the opportunity of praying for another.

## •Need Both

of the Divine Liturgy when the priest raises the offered gifts and chants: "Thine own of Thine Own, we offer unto Thee, on behalf of all and for all."

There are also some specific articles needed for the celebration of the Divine Liturgy. There must be an antimins which contains a relic of a saint, "a cup and plate," which are called the chalice and paten. There must be bread and wine, the elements for the Communion. The bread is called "prosfora" and is baked in a special form and contains only flour, yeast, and water. Years ago, and still customary in some parishes, is for the people to bring the bread and wine for the Liturgy. But it is more common for people to donate offerings for this purpose.

The priest wears distinct garments, called "vestments." Beneath them he wears his traditional cassock. While celebrating the Liturgy, the priest is covered from head to toe with his vestments. This is the symbolic way of "covering" his sinfulness as he stands before the altar praying for his people, and at other times stands as the representative of God as he speaks to His flock. This is when he "teaches and preaches."

There are other rules governing the celebration of the Divine Liturgy as to the time of day, etc. It is structured and must be followed exactly.

ALASKA FUND

We send copies of "The Herald" to do mission work in Alaska. It seems odd to say this since Orthodoxy came to the west coast of the U.S. through Alaska. The east coast was more influenced by immigration from Europe. Helping this month are: Jeanette Siwy, Mary DesChamps, Dorothy Laskovich, Bishop Roman, Boris Gontcharenko, Marie Grabania, A.M. Fedec, William Holak, Ethel Watlock. Alexis and Nadine Penkoff in memory of Peter and Anastasia Hardy. Margaret Pysarchyk in memory of her father John.

## •Meeting of the Lord

outer buildings. From this many people call this Holy Day Hromnica (Thunder). This candle was also lighted near death beds as it was believed that the Holy Spirit and Satan were discussing the soul of the soon to be departed. In some homes it was put above the bed to remind the people that they should be ready for death at any time.

The candles were blessed on this day because it was the first time that Jesus entered the temple and it was symbolic of Him as the Light of the World entering the Temple of Jerusalem.

A new tradition is now building that is the creation of a World Pan-Orthodox Youth Day. Orthodox youth are invited to meet the Lord and to be changed by this Meeting. Many suggestions to make this day special can be obtained from the various church headquarters.

## •Kitchen Corner

the eggs, yogurt, vanilla and almond, and the allspice. Stir in the milk mixture and dates. Pour the liquid over the bread and let soak for 10-15 min. Sprinkle the top with crumbs and place in 350° preheated oven. Bake for 40 minutes or until puffy and brown.

Meanwhile, make the sauce. In fairly large saucepan, stir the sugar and cornstarch in water and heat on high heat until boiling. While stirring, add the butter and lemon juice. When the butter has melted, remove from heat.

Serve the apple bread pudding warm, with the warm lemon sauce on the side.

Vanilla ice cream makes a delicious partner for this warm pudding as do sugared, mashed cranberries.

Optional: 1. You may change the spice. 2. Measurements need not be exact.

FEBRUARY

Although Great Lent does not begin until March 10, we are being put on an "alert" as early as February 16. This Sunday takes its name from the gospel reading for the day – Luke 18:10-14 which tells us about the Publican and Pharisee. It teaches us the proper attitude we must adopt as to prayer, giving of charity and fasting to have God accept them. The week following this is reinforced by having a no fast week even on Wednesday and Friday. This is because of the pride of the Pharisee and his statement to God concerning his keeping of the fast.

The following Sunday is dedicated to the Prodigal Son Luke 15:11-32. So many lessons can be drawn from this reading. In it we are warned to repent, feel sorry for the bad we have done and return to that which the Father tells us is good.

The next two Sundays in this Triodion are Meatfare and Cheesefare, which occur in March this year.

There is also a major Holy Day in February - 2/15, which is known by several names, the Meeting of the Lord being one of them. This day marks the 40th day since the Birth of Christ (Christmas) and commemorates his parents taking Him to the Temple.

* * * * * * * *

If absence makes the heart grow fonder, some people must really love the church.

CAN'T DO ANYTHING

Despite having parents who love them and who provide fine training, some young people reject their parental guidance and go astray much like the prodigal son in Jesus' illustration in Luke 15:11-16, which is read in churches on February 23. That they stray, however, may not mean that the parents did not fulfill their responsibility in training their children properly as they are told to do in Proverbs 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it." Sad indeed are parents when their children like the prodigal son; "scorn obedience to his mother." (Proverbs 30:17)

Parents of a wayward son lamented; "I have tried and tried to reach his heart. I don't know what to do because I have tried so many things. Nothing has worked."

Parents can only pray and hope that their adult children will in time recall the loving training they have received and return as did the prodigal son. The fact remains, though, that some children rebel to the great hurt of their parents. Somehow it remains too difficult for children to admit their wrong and return.

* * * * * * * *

Avoid selfishness in your prayers. Pray for yourself last; and pray especially for your spiritual well-being.

* * * * * * * *

What is wrong with the exhortation, "Give till it hurts," is that many people have a low pain threshold.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Me husband e yah bulli invited do our next door neighbor nah cocktail party. Ohna tota sto looked down nah "ethnic." Yah hotcheela showing her zhe tot ethnic snah yak to fit in. Yah peeshla shopping e kupela nove dress, e nove shosee. Ya zrobila appointment u hairdressera e dostala nove hairdo.

Preshol day. Me husband e yah taki nervourvess! Me poseralee cheres bedroom window yak tote important lude eshle doh neighbor's house. Kolee enough peshlee me dumam lem chas preshol.

Yah povela me husband zhe ohn better act right. Ohn dostal take mad nah mena. Ohn kretche, "tea dumas zhe hunkee nhe mah dobreh manners?" Yah dumam better shut-up, Hanya. Me calmed down ee peshle next door.

Shitko peshlo O.K. Nasha neighbor bulla taka sweet, yah dumam zhe toh different lady. Ohna introduce nas doh odnye blondiku e dala nam cocktails e yake malle sandwichee. Then blondika svedala nas che me taste that fabulous fondue. "You know the dip on the table." Ohna nas tam brala do table. Yah poserala tam na table a nech nhe vedela but dishes of bread e druhe takee casserols shto mal fire pod nem. Yah dumam zhe toh gravy nah meat zhe neighbor budey giving us.

Tota blondka mala eye nah me husband e ohna taka friendly. Ohna me husband said try some. Ohna brala small piece bread nah fork eh dippuyeh u tot gravy. Ohna then giving me husband u rot (mouth). Yah nhe hotchela that ohna duma zhe yah neh znam what to do ee yah taka mad sho ohna hanging on to me cheloveka. Yah brala piece toho bread, yah bulla surprised zhe ohn stary hleb, ee yah dippuyu u tot fondue. Yah neh bulla quich enough, a dip peshol nah me novee dress. Me husband look happy, boh yah hunkee neh mam dobre manners!

Yah neznam yah vam toh pesatee Tyotya Maria. Me nech druho neh dostalee nah party. Table was empty except for dip ee hleb. Nema holupke, kolbasi, ham neh potato salad neh kurka neh kochaneena. Just staryee hleb ee tot fondue.

Ah zznayeteh, shto toh dip che fondu? Tho machanka! Eh shitke people edyat ot the same pot! Kolee me tak yeele, nas klekali foreighners, a I guess its OK cholee nah "high class" cocktail party doing the same thing.

Kolee me peshlee domu, me husband kazal zhe yah could give neighbor tons of recipes for better fondue - machanku,

Budte zdrove,

Hanya

Yah bulla davno highclass enehznala.

SUBSTANCE VERSES IMAGE

On the fourth Sunday before Great Lent, the Church Fathers strategically placed the parable of *the Publican and the Pharisee* as a Gospel lesson, which instructs the faithful in the proper attitude as they enter the season of the Great Fast.

Throughout the Gospel accounts, Christ is quite harsh on the Pharisee's for their zealous outward religious practices. (Luke 11:39-44) In Luke 18, Jesus told the story of a Pharisee who prayed to God in the temple exhibiting his self-righteousness. He failed to be pleasing in the sight of God because he judged his neighbor. He boasted about how many times he prayed, fasted, and tithed; and wasted no time comparing himself to sinful others. The Pharisee even belittled another man praying in the rear of the temple.

The other man was a Publican, a tax collector of the day, who was despised by Jewish society. In spite of being a social outcast, his prayer was accepted by the Lord for its substance and sincerity. The simple exclamation, *"O God, be merciful to me a sinner,"* found the Publican acceptable in the Lord's sight.

*The lesson of the parable is the triumph of substance over image.* God looks at our humility rather than our good works. Wheelbarrels of good deeds will not suffice on Judgment Day to bribe the Lord. We will not be judged according to our kind words, or the beauty of our rainment, but rather on our faith and the content of our hearts.

The Sundays before Great Lent set the climate for the *spiritual combat* awaiting us in the season ahead. Fasting prayer, acts of kindness, vigil, scripture reading and meditation are all part of the menu prescribed by the Church for our spiritual development. The parable makes it clear, that Christ instructs us not to be like the Pharisee *by making these disciplines more important than practicing the Gospel itself.*

Use this Great Lent as a unique opportunity to renew your faith in Jesus Christ and re-evaluate your relationships with your family and neighbors. *"For anyone that exalts themselves shall be humbled; and those who humble themselves shall be exalted."* (Luke 18:14)

***Raymond J. Mastroberte is an Orthodox Christian Iconographer living in East Stroudsburg, Pennsylvania.***

## Dabs of Thoughts

On the Holy Day of the Meeting of the Lord (Feb. 2/15), let us, along with Simeon and Anna, receive Jesus into our arms and bathe ourselves in the joyful awareness that salvation has come to us!

We must remember that the challenge to love one's enemies is a New Testament commandment, the Old Testament holds no such value. (Matt 5:43-44)

The question of what color vestments the priest should wear during Great Lent and what color the table coverings and vigil lights should be comes up every year. The instruction book for priests does not list colors but divides the colors into "bright" or "dark." The idea of colors came from the Western Church.

The greatest of faults is to be conscious of none.

The first Divine Liturgy in America was offered aboard the Russian ship St. Peter as it was anchored (probably at Sitka) in Alaska on July 20, 1741. The sacred Service was held on the feast of St. Elias with Captain Bering (who lent his name to the Bering Straits) and Captain Chirikov in attendance. These two naval officers had just discovered Sitka Bay, where the boat was anchored.

Secular church hymns, with music, were printed in a book called the Bohoslovnik. Used in Halichina (Galicia) a part of the old Austro-Hungarian Empire, which is now in Poland, the book was rich in songs for feast days. It contained carols for Christmas, songs like "Iyerusalime, sveti nad zuyezdy" (Jerusalem, shine above the stars) for Easter; "Vsi tya hory" (All the hills) for Pentecost; and other songs still sung by many as "Prechistaya Divo Mati, russkaho krayu" (Most Pure Virgin, Mother of the Russian lands).

Those who go against the grain of God's laws shouldn't complain when they get splinters.

Christ left us on earth to become beacons that give light, and as teachers who give knowledge, so that we might discharge our duty like angels or heralds among men. And that we might be grown men among the young, men of spirit among men of the flesh. All this that we might win people over and in this way we are like seeds that produce many fruits.

St. John Chrysostom



## EDITORS' NOTES

Although the Orthodox Church does not commemorate St. Valentine in February, many acknowledge this day. A bit of trivia tells us that the bow that cupid uses was invented by the Scythians who lived in what is present Ukraine. They designed them so that they could gallop on their horses and shoot back a dozen arrows a minute at a pursuing enemy. This is an impossible feat with an ordinary long bow. The Scythian bow was short with the ends curved forward. Cupid is still depicted, using this bow to shoot his arrows of love.

We continue to get embroidery floss, sewing materials and yarn. We pack boxes and, when they are full, we send them to the two women's monasteries near Mukachevo in the Ukraine. We sent four boxes last month.

We have received so many inquiries about a Carpathian Tour 1997 that we may take another trip. If you are at all interested, please tell us. We also would like to know which area you are eager to visit: Sanok, Poland; Presov, Slovakia; Uzhorod, Ukraine; or Minsk, Belarus. Please answer soon so that we can make arrangements for the September tour.

We were startled to read the following statement in the local paper. "They were dressed as if they were going to church." We find that in most Orthodox parishes, the people dress properly for church services. Hopefully, they will not get too casual when visiting the house of God.

For the past few months we have been emphasizing the need to nurture children in the faith from their very young years. This is the utmost responsibility of parents and cannot be brushed off by the statement: "I don't force them to go. They can make their own minds up when they get older." The Bible tells us in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." They may leave but hopefully like the prodigal son, they will return.

We noted how a child can love the church. When we had our 50th wedding anniversary and the reunion of our Heritage Tours this past May at South Canaan, a moleben was served for us. The cantor was our nephew, Mark; while most of those present sang the responses. Imagine our surprise when 6-year-old Andrew, who was standing near his dad, was given the book to "read" the prayers. He switched from English to Slavonic without a break and referred to the book even though he cannot read. His attendance at church and training at home certainly are making a large impact on his life. "Train up a child..."

We want to welcome Raymond Mastroberte, a qualified Orthodox Christian Iconographer and excellent Cantor who lives in East Stroudsburg, Pennsylvania. Starting in March, he will write a column of weekly meditations for the Herald, which should add variety to your daily prayers and make you aware of the week's emphasis. This month he writes about the Pharisee and Publican.

May God be with You.

*The Skoyens*

## WINTER GRACE

People typically protest their suffering by asking "why?"

Christ answers from the cross and from the heart of His own suffering. But it often takes time, even a long time, for this answer to begin to be internally perceived by us. For Christ does not answer directly and He does not answer in the abstract this human questioning about the meaning of suffering. One hears Christ's saving answer as he himself gradually becomes a sharer in the sufferings of Christ.

The answer which comes through this sharing, by way of the interior encounter with the Master, is above all a call. It is an invitation. Christ does not explain in the abstract the reasons for suffering, but before all else He says: "Follow me!" Come! Take part through your sufferings in the work of saving the world, a salvation achieved through My suffering, through My Cross.

PRAYER: JESUS GIVE ME THE COURAGE TO SUFFER WHAT I MUST AND DO IT FAITHFULLY AND CHEERFULLY!

## HOW COME

St. Nicolai wrote in his book The Prologue from Ochrid the following:

"For Consideration

Speaking of the spread of the celebration of Christmas, St. John Chrysostom says: 'As beautiful and prolific fruit-trees, when planted in the earth, quickly attain a great height and ripen and bear fruit; so with this day.' So also with the day of the Presentation (Meeting) of the Lord.

This day was commemorated among Christians from the beginning, but its solemn celebration began in the time of the great Emperor Justinian. At that time, Constantinople and its surroundings were struck by an epidemic, with five thousand or more people dying every day. At the same time there was a terrible earthquake in Antioch. Seeing the powerlessness of men to avert these catastrophes, the Emperor and the Patriarch together decided to call for fasting and prayer throughout the whole empire.

On the day of the Presentation (Meeting) itself, they arranged processions through the towns and villages to implore the Lord to have mercy on His people. And the Lord did have mercy. The epidemic and the earthquake ceasing immediately. This happened in the year 544. As a result, the Presentation (Meeting) came to be celebrated as a great feast of the Lord.

Trees sprout at this time and begin the process of bringing forth their abundant fruit."

## DAILY PRAYING

The only day on which the Divine Liturgy cannot be served is on Good or Holy Friday. But strangely enough, it is not a part of the Daily Cycle of Services. This is because in a theological and mystical sense it actually stands outside of chronological time. It also serves as a point of contact with the eternal. Those who participate at the Liturgy, by virtue of partaking of the Holy Communion, are transported to a point of time where there is no past, present or future, but only the eternal Now.

Since the liturgical day begins at sunset, the daily cycle of services follows this pattern: Vespers, Compline, the Midnight Service, Orthos (Matins), the First Hour (6-9 am), the Third Hour (9 am-12 noon), the Sixth Hour (12 noon-3 pm), and the Ninth Hour (3-6 pm).

## MISSION FUND

Copies of "The Herald" are sent to places other than Alaska to inform about the Orthodox Church. This month we received many requests from prisoners all over the U.S. They are enrolled in the Orthodox Prison Ministry. Helping are: Jeanette Siwy, Mary DesChamps, Dorothy Laskovich, Marie Grabania, Protodeacon L. Zalikowski, William Holak, Irene Repaske, Ethel Watlock. Margaret Pysarchyk in memory of her mother Kathryne.




The Pre-Lenten Period starts this month. It is a reminder for housewives to start collecting their onion skins for dying the Easter eggs. It is also time to start using up any meat still in the freezer.

This month is usually dark and drab in the northeast. There's nothing like coming home and smelling something baking in the oven to chase the "gloomies." How about this Apple Bread Pudding with Lemon Sauce (Sladky Pudding z Yablokami e Limonnoy Podlivkoy)?

**Bread Pudding with Lemon Sauce**

PUDDING

1/2 cup butter
1 3/4 cups milk
1/2 cup light brown sugar
6 slices day old bread, crusts removed and cubed
2 apples, peeled, cored and sliced
2 eggs
1/4 cup yogurt or milk
1/2 tsp. vanilla
dash almond extract
1/4 tsp. allspice
1/2 cup chopped dates or raisins
5 tsp. fine bread crumbs or wheat germ

SAUCE

3/4 cup sugar
2 Tbls. cornstarch
1 1/4 cups water
3 Tbls. butter
3 Tbls. lemon juice

Heat the butter, 1 3/4 cup milk and brown sugar together over low heat until butter has melted and sugar dissolved. Set aside. Combine the 1 inch cubes of bread and apple slices in a baking pan that will take them in a single layer. Wisk together

(Continued on Page 57, Col. 3)

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FEBRUARY 1997

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|---|---|
| 1. Eph 5:1-8 | 14. 2 Peter 1:1-10 |
| **2. 1 Tim 1:15-17** | 15. Heb 7:7-17 |
| 3. Heb 11:17-23, 27-31 | **16. 2 Tim 3:10-15** |
| 4. Heb 12:25-26, 13:22-25 | 17. 2 Peter 1:20-2:9 |
| | 18. 2 Peter 2:9-22 |
| | 19. Gal. 5:22-26, 6:2 |
| 5. James 1:1-18 | 20. 1 John 1:8-2:6 |
| 6. James 1:19-27 | 21 1 John 2:7-17 |
| 7 1 Cor 12:7-11 | 22. 2 Tim. 3:1-9 |
| 8. Col 1:3-6 | **23. 1 Cor 6:12-20** |
| **9. 1 Tim 3:10-15** | 24 1 John 2:18-3:10 |
| 10. 1 Peter 2:21-3:9 | 25. 1 John 3:11-20 |
| 11. 1 Peter 3:10-22 | 26. 1 John 3:21-4:6 |
| 12. 1 Peter 13:7-16 | 27. 1 John 4:20-5:21 |
| 13. 1 Peter 4:12-5:5 | 28. 2 John 1:1-13 |

BIBLE STUDY

The reading for Feb. 14th is from 1 Peter 4:12-5:5. In verse 19 we are told to commit ourselves to God. In some translations the word entrust is used. In my understanding there is a subtle difference of meaning between these two words. They are both translations of the word paratithesthai which means depositing money with a trusted friend.

In ancient days there were no banks and few really safe places in which to deposit money. So, before a man went on a journey, he often left his money in the safe-keeping of a friend. Such a trust was regarded as one of the most sacred things in life. The friend was absolutely bound by all honor and all religion to return the money intact.

Herodotus has a story about such a trust. A certain Milesian came to Sparta, for he has heard of the strict honor of the Spartans, and he entrusted his money to Glaucus. His instructions were that some time in the future his sons would reclaim the money bringing token of identification.

Time passed and the sons came. Glacus told them that he had no recollection of the money being entrusted to him and he asked them to come back in four months to give him time to think. The sons departed sad and sorry. Glaucus consulted the gods as to what he should do and they warned him that he must return the money. He did so, but before long he died and shortly after all members of his family followed him to the grave. It was said that the gods were angry that he had even thought of breaking the trust. Even to think of evading such a trust was a mortal sin.

In verse 19 we read: "Therefore let those who suffer according to the will of God commit (entrust) their souls to Him ... as to a faithful Creator."

If a person entrusts himself to God, God will not fail him. If such a trust is sacred to men, how much more is it sacred to God? This is the very word used by Christ when He says: "Father, unto Thy hands I commit my spirit." (Luke 23:46) Jesus unhesitatingly entrusted His life to God, certain that He would not fail him – and so should we.

Several times during the Divine Liturgy and in many other services we are told "Let us entrust ourselves and each other, and all our life to Christ our God."

This is still good advice – trust in God.

PRESS FUND

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Certain thoughts are prayers. There are moments when whatever be the attitude of the body, the soul is on its knees.